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JULY 5, 1824.

By THOMAS J. BRACKENRIDGE,

MEMBER OF THE CICERONIAN SOCIETY.

WASHINGTON CITY:

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1824.

COLLEGE HILL, July 8, 1824.

SIR,

THE Committees of Arrangements for the Fourth of July, conscious of the merit of your very eloquent address on that occasion, do, in behalf of their respective Societies, and the students in general, respectfully request you to furnish them with a copy of the same for immediate publication.

Yours, very respectfully,

JOSEPH BORROWS, Jr. NATHANIEL W. W. KERR, GEORGE W. LEWIS,	}	<i>Committee of the Ciceronian Society.</i>
THOMAS HARNEY, ORLANDO FAIRFAX, THOMAS D. ELLIOTT,	}	<i>Committee of the Enosinian Society.</i>

THOMAS J. BRACKENRIDGE, Esq.

COLLEGE HILL, July 8, 1824.

GENTLEMEN,

IN compliance with your request, I send you a copy of the address delivered at our recent celebration of the Anniversary of American Independence. Permit me to take this occasion of rendering you my thankful acknowledgments for the indulgence with which it was received.

I am, Gentlemen,

Most respectfully, yours,

THOMAS J. BRACKENRIDGE.

MESSRS. JOSEPH BORROWS, Jr. NATHANIEL W. W. KERR, GEORGE W. LEWIS,	}	<i>Committee of the Ciceronian Society.</i>
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MESSRS. THOMAS HARNEY, ORLANDO FAIRFAX, THOMAS D. ELLIOTT,	}	<i>Committee of the Enosinian Society.</i>
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ORATION.

FELLOW STUDENTS :

MAN is a being whose pursuit is happiness. When first emerging from a state of nature, urged by the evils of his condition, in entering into civil society, he sought felicity. Without government, and without laws, he could have no security in person or property, against the cupidity or the passions of one stronger than himself. In proportion as the sovereign power of states has pursued or neglected the *happiness* of citizens, in pursuing or neglecting the great purposes of civil society, so have nations prospered or declined. Confident in the uninterrupted enjoyment of life and property, that crime will be followed by speedy punishment, and grievance by redress, man's energies are called into action; he encounters the dangers of the ocean, and crosses the pathless desert, in the pursuit of fortune : he drains the pestilential marsh, and converts the barren wilderness into the fertile field. Confident that reward will accompany merit, he is prompted to deeds of the noblest daring and most magnificent disinterestedness. But, when legislators cease to regard the happiness or interests of subjects, and pursue only their own advantage; when life and property depend upon the caprice of unprincipled tyrants; when the distribution of justice is no longer equal; when rapine and extortion prevail, then industry ceases, for the motive to it is lost—the prospect of advantage to one's self; improvement is brought to a stand, and, without a revolution, gradual ruin ensues. For who would visit foreign nations, encountering perils by land and sea, to accumulate a fortune of which he might be deprived by the hand of rapacity? Who would erect magnificent edifices, or labour in the cultivation of the earth, when another might possess himself of the house he had built, or reap the harvest he had sown? Who would consume the midnight lamp, in painful investigations, for the benefit of mankind; or who could encounter, with alacrity, the extremities of heat and cold, of hunger and thirst, unappalled by the noise of battle, or by scenes of blood, with the consciousness that superior merit was ever accompanied by the envy and enmity of the tyrant on whose will his life depended?

Thus have prospered, and thus declined, the mighty empires that have flourished and decayed upon the face of the earth. It was the happiness which man enjoyed under wise governments, which gave rise to the cultivated provinces and rich and populous cities of Asia and Africa, and to the greatness and splendour of Greece and Rome. But, as our virtues are not continued, neither is our prosperity permanent. All that remains of the once celebrated empires of Nineveh, Babylon, Egypt, Tyre, and Carthage, are solitary columns and mouldering ruins. The evils of bad governments have left, for the

intelligent, enterprising, and mighty population which enlivened the shores of the Mediterranean and the plains of Asia and Africa, a few wretched and abject beings, manacled by ignorance and superstition, and the victims alternately of rapine, famine, and pestilence; have converted fertile fields into frightful deserts, the habitation of man into the dens of wild beasts, and the noise and bustle of magnificent cities into the silence of death.

The pursuit of happiness laid the foundation of civil societies; whose prosperity has been proportioned to the extent in which they have accomplished this desired object. The same mighty principle has given rise to revolutions, and to the improvements which have taken place in the political condition of man, where the existing governments have not produced felicity, and yet the depravity of rulers had not extended to the people, nor oppression smothered every energy of the human mind. Had Greece and Rome been blessed by a continued succession of wise and virtuous kings, had they always been happy, they had never been republics: but, driven to madness by the oppressions of tyrants, they sought to terminate their sufferings by destroying the source from whence they had flowed—experiencing the intolerable miseries which spring from arbitrary power, they were forced, in the pursuit of happiness, to new and untried forms of government. Had the English councils been always guided by the cunning and discernment of Walpole, or by the wisdom and virtue of Chatham, America had not now been a great and independent nation, but had constituted a part of the empire of Great Britain. Before the oppressions of the mother country, the thirteen colonies had no wish for independence; and before the spirit of inquiry to which these gave rise, no correct knowledge of the nature of free governments, or impression that their condition could be improved. Our fathers believed, with the historians and philosophers of England, that she alone, of all the nations that had existed, was possessed of that degree of freedom which is compatible with the happiness of the subject, and the proper efficiency of government. They had no idea of a government, independent of an hereditary monarch: but, though driven by persecution from their native land, in seeking charters they voluntarily sought to continue under the dominion of the tyrant, the author of their sufferings. Having experienced the evils which spring from the connexion of religion with the civil government, they proceeded to institute an established religion, and, having been persecuted, became persecutors. Our fathers contended, unaided, with all the difficulties which attend the first settlement of a remote wilderness, with famine, with disease, and with a subtle and ferocious enemy, who sought their extermination; yet, when they had risen by their own exertions, superior to all their difficulties and to comparative greatness, they viewed with pleasure the assumption of a legislative authority over them by Great Britain, though that authority was exercised in acts little calculated for their benefit, but rather to repress their energies, and to prevent the increase of their power. It was not, fellow citizens, the appointment of governors to rule over him,—men oftentimes unacquainted with his interests and destitute of principle; it was not the violation of his charters; it was not the restriction of his commerce, that called forth the resist-

ance of the colonist; but the attempt to rob him, under the name of *taxation*, of what man has ever deemed essential to felicity, his property, in violation of his known rights as a British subject, and of the fundamental maxim of the British Constitution, under which he had prospered and been happy. It was the experience of accumulated wrongs that alienated his affections from the mother country; and the consciousness that, as the subject of Great Britain, he must be a wretched slave, that led to his independence. Well might he say:—"What happiness can I have, if I may be robbed of the fruits of my labour without my consent, and to any extent that a distant nation may please, whose own burdens will be lightened in proportion as it oppresses me? Tyranny is still the same, whether exercised by a king who resides among us or a distant nation; and it will not improve my condition, to know that it is not an American monarch, but a British Parliament, which claims the uncontrolled power over my life, my property, and all that I hold dear."

There has ever been with mankind a reluctance to withstand their lawful authorities, or to change the form of government under which they have lived. The influence of custom is very great over the human mind. We are naturally attached to the institutions of our fathers, and fearful of change; lest, instead of improving it should deteriorate our condition,—instead of increasing it should diminish our *happiness*. While the evils of a government are tolerable, and while there remains any hope of redress, it is deemed better to submit, than, by resistance, or removing the restraints of civil society, to risk the horrors of war or of anarchy. Thus thought our fathers, and thus thinking, acted accordingly. They submitted as long as it was possible to submit; and when forbearance could be used no longer, they had recourse to arms, because there remained no alternative but war, or the miseries which attend upon abject servitude. They had weighed the consequences, and had found that the evils of war, with all the dangers arising from an unequal contest, were less intolerable than the oppressions of arbitrary power, whether exercised by a King, a Parliament, or a distant nation. It was not an injury *in prospecto*, but the actual experience of wrong: It was not the simple act of the British Parliament, declaring that "it had and of right ought to have power to bind the colonies in all cases whatsoever," which in this one comprehensive sentence deprived them of liberty, of property, and of every right incident to humanity; but the attempt to enforce the exercise of the power thus claimed, with an army and navy, that spilt the blood of the revolution. Nor was it, fellow citizens, until no hope remained of a redress of accumulated grievances, until every effort at reconciliation had been ineffectually made, until petition after petition, remonstrance after remonstrance, addressed to the king and the people of Great Britain, had been disregarded, until their seas had been plundered, their coasts ravaged, their towns burnt, and their lives destroyed, and, to increase the ravages of war, effectuate their subjugation, foreign mercenaries had been hired,—that our fathers, inspired by the sense of multiplied and multiplying wrongs, and by the solemn conviction that the purpose of England was fixed to enslave or to destroy, published to the world the writing which has just been read in your hearing, which, in giving them a place among

the independent nations of the earth, gave them the power of securing their liberties by self-government, and the right of carrying on defensive war against Britain as against other nations, without the guilt or the imputation of rebellion.

The human capacity is almost boundless; nor do we know the extent of our powers, of either mind or body, until some great emergency shall have called them into action. Man, at the command of tyrants, has levelled the lofty mountain, has turned aside the course of rivers, or has erected the mighty pyramid, which the lapse of time has not decayed, nor the convulsions of nature thrown down. But how much more can he accomplish, when all that he holds essential to his *felicity* is at stake; his life—his liberty—his property—his native land—the parents who gave him birth—the partner of his lot, and the children of his affections. The independence of Greece, maintained against the millions of Xerxes; the independence of America, achieved in spite of the unparalleled exertions of Britain, by sea and land, will remain more glorious and more lasting monuments of what man can do, than all the temples of Greece, the amphitheatres of Rome, or the pyramids of Egypt. Who could have thought that England, the first nation in the world, for arts and arms, for the extent of her dominions and multitude of her population, with an energetic government and united people; whose manufactures supplied the world; whose resources were inexhaustible; whose army had ever been victorious over the most warlike enemies, and whose navy had acquired her the undisputed dominion of the ocean,—would have been compelled to yield, after seven years' contest, to America, the child of yesterday, with a population of but two millions, and this scattered over a wide extent of territory, and inhabiting different and independent states, with different pursuits and interests—without an efficient government—without manufactures—without the munitions of war—without military knowledge or experience—without a navy, or money, the sinews of war? But it was not until all her resources had been called forth in a desperate and protracted struggle; until the flames of many a burning village, and the desolation of many a ravaged field, had borne witness to the injury she could do; until many an orphan, and many a widow, had been left to mourn the bravery of her warriors, which deserved a better cause, that she acknowledged the independence of our country. We have been accustomed, fellow-students, to admire the unshaken firmness of the Roman Senate, and the patience amidst suffering, and bravery in the hour of danger, of the armies of Greece and Rome, in the vigour of these republics. But not the Roman Senate, in any of their most dangerous wars—not when contemplating, with calm unconcern, the approach of inevitable ruin; not when refusing other terms to a victorious, than they had offered to a conquered enemy; not amidst the successes of Pyrrhus, or after the battle of Cannæ—exhibited more commanding dignity, or more unshaken firmness, than did the Congress of America, throughout the whole period of the revolutionary contest. Having pledged their lives, their fortunes, and their sacred honour, in support of the independence of their country, they redeemed their pledge. At that dark period, when their army defeated, driven through New-Jersey, and reduced almost to nothing, threatened

ruin to their cause ; when Washington is said to have wept, or, giving up all for lost, to have sought death at the hand of his enemies ; they did not despair. Driven from place to place by a victorious enemy, they stood alike unmoved in every condition of their affairs ; nor in their deepest distress was there a voice that spoke of peace on other terms than of independence. Not the warriors of Xenophon, in the far-famed retreat of the ten thousand, nor of Cæsar or Crassus, encountered more, or exhibited more patience and valour, than did the soldiers of the revolution. Our country has not yet produced a Xenophon, a Thucydides, or Livy, whose pure simplicity, masculine energy, or majestic eloquence, has given perpetuity to the fortitude and bravery of Grecian or Roman warriors. But, though the pen of no immortal historian has delineated the sufferings of our forefathers, they will ever remain fresh in the memory of their descendants. In the midst of our felicity, we will sometimes turn aside to drop a tear to the memory of him who died that we might be free and happy—in the field of battle, or in the noisome prison or prison-ship, by a fate far worse—the lingering death of hunger or disease, without one to render assistance, or to soothe his expiring moments with the voice of sympathy and friendship. With the eye of fancy we will sometimes follow the march of the soldier of Washington, by the bloody traces which his naked and lacerated feet left upon the frozen ground, or behold him as he lay at Valley Forge, and elsewhere, the pale and emaciated victim of want, nakedness, and disease. Yes ! though forty years have rolled away since the war of the revolution ; though the noise of battle is now no longer heard ; though the disconsolate father no longer laments the loss of the child of his affections ; though the anxious wife no longer watches, with tearful eyes, the return of her husband, who lies far away, cold on the field of battle ; though the helpless female no longer dreads the brutality of an unbridled soldiery ; though the blood which stained the plains of Saratoga and York-Town remains no longer ; and though the green verdure has long since shaded the grave of the fallen warrior—yet, heroes and sages of the revolution ! the remembrance of your illustrious deeds will never be lost by your offspring. Contemplating what you have suffered, we will learn the proper value of the blessings we enjoy ; and our souls will be fixed in the resolution of encountering death in its most appalling forms, rather than not transmit to our posterity that legacy which you have bequeathed to us, sealed with your blood.

The labours of our fathers, the patriots of the revolution, were not in vain. They sought *happiness* amidst scenes of danger and suffering, and they found it for themselves or their posterity. Few now survive. Most of those who escaped the dangers of war have been called away, one after another, by the regular course of death. Their sufferings are at an end ; but their children enjoy in quiet the fruits of their labours. We are happy in the inheritance we have received from them—*Independence* and *Freedom* : and we have the assurance of continued felicity, in the strength of our government, and wisdom of our political institutions. No foreign nation can now claim a right to bind us by its acts of legislation ; to restrain our commerce, or rob us of the fruits of our honest industry. *We stand respectable and respected among the empires of the earth.* No

unprincipled despot can claim a right, delegated or divine, to sport with our lives, our property, or our liberties. *We hold these in our own hands* No hereditary monarch, no haughty nobility, no artful priesthood, governs us. *We govern ourselves.* Little did Columbus think, that, in discovering America, he was preparing an asylum for the genius of Liberty, who could find no resting place in any other quarter of the globe. Little did he think that he was the pioneer to a mighty nation, where man, after having been six thousand years the slave of despotism, should attain to his proper dignity of character; should know his rights, and regard them; should be free and happy.

The philanthropist, who had regarded the condition of man in the governments of past ages, or of modern times, in the frozen regions of the pole, or under the burning rays of the tropical sun, and had every where beheld him the victim of oppression; who had seen civil society, instead of accomplishing his happiness and the perfection of his nature, producing infinite miseries, and precluding his improvement, by perpetuating the reign of ignorance and superstition; who had beheld in Asia, the quarter of the world where man is said to have been first created, and where science certainly took its rise—where Egypt, Assyria, and Persia flourished, no knowledge of any other form of government, than that which centres all right and all power in one individual; who had beheld in Europe, the most improved portion of the globe, where the arts and sciences have been brought to the greatest perfection, and where man exhibits himself in his most commanding character, governments instituted on the accursed principle that war is the end of all government, and the despotism of the camp introduced into civil life; who had seen the Turkish Pacha, on frivolous pretences, ravaging the fields of the miserable agriculturist, or plundering and burning peaceful villages, turning out men, women, and children, to perish in the desert; who had seen the European despot, involving his country in all the horrors of war, shedding rivers of blood, through a lawless ambition, through folly, or through pride; who had heard the cries of the unhappy French Huguenots, murdered by the commands of their sovereign, without regard to age, sex, or condition, because they had not believed certain nonsensical dogmas, which had no connexion with their characters, either as citizens or as men; who had seen the flames that consumed Ridley, Latimer, and Huss; and who had asked, in the anxiety of his heart—Was civil society instituted to promote the happiness of one man, or of a few, and to render the multitude abject and miserable? Are mankind born unequal, as Plato and Aristotle have asserted, and is it the law of our nature that some shall be masters and some slaves? Is the God of Nature partial in the distribution of his gifts to the children of men? Is it, through his unalterable decree that the lives and fortunes of thousands are at the disposal of one—that thousands labour for the good of one—that thousands suffer from want, that one may surfeit in superfluous abundance? He must have heard, with unutterable joy, the voice of America, which awakened sleeping nations, and struck terror into the hearts of tyrants, proclaiming these everlasting truths: That all mankind are by nature free and equal—That the only purpose of civil

society is the happiness of all its members. That with the people is all right, and from them must proceed all power; and they may resume the power they have delegated or change the form of government they have instituted, when they shall deem it necessary for their well being. Truths which the wisdom of ages had never discovered, and which, after many thousand years of darkness announced the dawn of reason and liberty. Let Greece boast her Phidias, her Apelles, her Homer, and Demosthenes; let England boast her Bacon, her Newton, her Boyle; let Greece boast that she has cultivated our taste, or England that she has increased our knowledge of nature; America may boast that he has secured the happiness as well of the ignorant multitude as of the few who possess cultivated taste or extended knowledge. Though Greece has perfected statuary, painting, poetry, and eloquence; though England has made us acquainted with the nature and properties of external objects; though she has laid open not only the causes of the phenomena which take place around, but the laws that regulate the motions of the heavenly bodies through the boundless regions of space; yet America has done more than all this. She has taught, by precept and by example, the true purpose of government; she has raised man from the condition of a wretched slave, to dignity and *happiness*.

The little benefit mankind had received from revolutions, or the efforts of a people to improve their condition, which, after having produced terrible convulsions, and spilt torrents of blood, had never terminated in any thing better than a change of masters, or of one form of government, for another, hardly less exceptionable; the antiquity, duration, and general prevalence of the monarchical form of government; the oppressions of the multitude by the rich and noble, in the Athenian democracy or Roman aristocracy; the frequent revolutions to which these republics were incident; the rash, injurious, and ungrateful measures the Athenians were continually entering into, through the influence of demagogues, or of transitory emotion; the eternal tumults in Rome, arising from the clashing interests of the senate and people; all, had led to the impression, that the condition of man, in civil society, could hardly be bettered: and, while the other sciences were brought to perfection, the science of government was deemed incapable of improvement. Absolute monarchy was considered as the best form of government, because the universal assent of mankind had been given in its favour; and because there had been little real happiness in the ancient republics, amidst the grievous oppressions of the poor, and the eternal factions and tumults of all orders. The almost total ignorance of the ancient republics of any other form of government than a pure monarchy, aristocracy, or democracy, and of the doctrine of representation in government, had led the Englishman, in the exultation of his heart, to imagine that his government, which is mixed, and where the voice of the people is heard feebly through a shadow of representation, was the master-piece of human genius, and the greatest bulwark of liberty that ever was erected. The fact that republics had always been confined to individual cities, or territories of inconsiderable magnitude, had led even Montesquieu to suppose, that despotic sway is necessary for a great empire. The fact that most of

the governments, of whose origin history gives an account, had been the result of fraud, of force, or of accident, had led to the belief that the people had not the power or capacity to choose a government for themselves : and the total ignorance of mankind of their rights, had produced the impression that they had none. America has but just taken her place among the nations of the earth, and all these impressions have disappeared. She has taught that a people may successfully resist oppression ; and, if they be not wanting to themselves, may improve their condition. That the science of government is, like other sciences, the invention of man—has therefore its errors, and may receive its improvements. That, as man knows nothing intuitively, but is a being of whose nature it is the fixed law that the discovery of truth shall be the result of study and observation ; it is not to be wondered at that the form of government, the monarchical, which was instituted at an early stage of his improvement, and which has descended, with increasing defects, to the present times, was not the best. That the universality and duration of despotism, is owing to the general prevalence of ignorance and vice. The few, in despotic empires, whose minds are enlightened by science, and who come to a knowledge of their rights, are restrained by interest or fear ; or if they had the inclination, have not the power, to effectuate a change ; while the multitude have ever been grossly ignorant, the children of imitation, catching their opinions and pursuits from those around them, considering the government of their fathers, as their religion, to be necessarily the best, nor ever calling in question its superiority, unless their passions be inflamed by unusual and intolerable injury. She has taught that the republics of Greece and Rome, being the first efforts of man in vindication of his rights, were defective ; but that the slavery of the poor, and frequent convulsions and revolutions, are not necessarily incident to republics. To the inhabitant of the continent of Europe, she has taught that the government may be efficient and the people happy, where the people govern. To the Englishman, she has taught that he is but a slave ; the slave of his parliament, which artful princes have ever rendered subservient to their purposes, and over whose power there is no control, from whose tyranny no redress. That a nation may be free, happy, and powerful, without an hereditary monarch, with a preponderating influence, many times destitute of understanding and virtue ; without a haughty nobility, claiming the highest offices of state, not by right of merit, but of birth ; or an established priesthood, the pampered minions of power, rolling in luxury on the hard earning of the poor, and promoting continually the vices and arbitrary measures of their sovereign. To the world, America has taught, that she alone, of all the nations that have flourished, has perfectly accomplished the essential purpose of civil government.

Man, the feeblest of all creatures, without the strength, weapons of defence, or fleetness of other animals, must have been compelled, in a state of nature, to seek the assistance of his fellows, for the purposes of defence or support ; and, in society, he would find not only a remedy for the defects of his organization, but the improvement of his nature. He would acquire the lofty faculties of speech and reason. But in society, without laws, and a power to enforce them, the strong

oppressing the weak, and the weak uniting to avenge themselves of the strong, cupidity and passion having no restraint, there could be no safety in life or property. All would see the necessity of security: and government would be instituted to accomplish this purpose—to gain security in life, liberty, and the pursuit of happiness; from injury, foreign or domestic, public, or private. How is this purpose accomplished in a despotic empire? Nero will tell; to whose eyes no sight was so pleasing as the blood of his subjects; to whose ears no music so sweet as their dying groans. Our lives, fellow-citizens, our liberties, and our property, do not depend upon the will of one man, as in Austria, Russia, and Prussia; nor of a parliament, as in England. No individual, no collective body, can injure us. Our chief magistrate dare not violate our rights; his powers are defined, and he is responsible; our legislature cannot oppress us—it is restrained by the constitution; and, if our constitution be not a sufficient guard, we, who have framed, may correct or abolish it. Though our territories are as extensive as those of Rome in her glory; though they extend from the Pacific to the Atlantic, and embrace regions differing widely in climate and productions, Montesquieu himself would acknowledge that ours is a republican form of government; where, through the principle of representation, the people substantially govern, without being subject to the bloody factions of Rome, or rash measures of Athens. We instituted the government under which we live; we chose the rulers by whom we are governed: if they are incompetent, or neglect our interests, we may choose others in their stead. Our object is security; if our government cannot afford it, we have the right, and will exercise it, of instituting another.

Thus our security is perfect, because it rests with ourselves. Can we be otherwise than happy under such a government as ours? Is there a man of all the ten millions whose bosoms this day beat high in the consciousness of independence, who can say I am miserable; my country has causelessly sought my life; has robbed me of my property; has violated my rights! The cries of the unhappy victim of oppression never reach our ears; they die away upon the vast oceans that separate us from Europe, Asia, and Africa. Why is it that the peace of our country is not disturbed, nor its fields died with the blood of conflicting bigots? It is because every man worships God according to his conscience, and there is none to make him afraid. Why is it that yon fields are green with the fruitful harvest? It is because the happy agriculturist is assured the fruits of his labour will remain with himself. Why is it that, in yonder stately edifice,* we oftentimes behold the student's midnight lamp, who, abstracting himself from the sweets of social life, spends the morning of his days in painful study? It is because the highest offices of his country are open to his ambition, and his country will acknowledge and will reward merit. If the feelings of the people of this mighty nation could be expressed at this moment, with a voice such as heaven never heard, nor earth re-echoed, they would pronounce, *We are happy.*

Our constitution was instituted to promote our happiness, and the councils of our nation have never lost sight of this object.

* The College building. This address was delivered in the College grove.

Never, perhaps, has the helm of any government been more wisely guided than ours. While the course of other nations has been marked with blood; while they have engaged for trivial or unjustifiable reasons, in terrible and devastating wars; while the agonizing Indian, or persecuted patriot of Ireland, proclaimed the avarice, intolerance, and cruelty of England; while weeping Europe deplored the wicked ambition of France,—the unvarying maxims of American policy have been PEACE, JUSTICE, HUMANITY. The hapless African sleeps in safety on his native shore. The aboriginal American, now shorn of all his strength and fierceness, finds his safety in the humanity of a power that might crush him at a word, but is yearly labouring to improve his condition. The unhappy European, driven by persecution, religious or civil, from his native land, finds in America an asylum, where the “wicked cease from troubling, and the weary are at rest.” While all Europe has been shook by the conflicts of mighty armies, and has rung with the din of arms; we heard the noise as from afar, like the dying murmurs of a distant storm. Though we hailed with joy the efforts of a mighty nation to emancipate itself from the shackles of despotism; though we have seen France contending for rights which we count dearer than our lives, against Europe combined; though we have seen the ancient dynasty of the Bourbons restored to that unhappy people; though we have seen the risings of liberty in Italy, smothered by the overweening force of despotism; though we have seen the unhappy Spaniard, just emerging from the horrors of the inquisition and of arbitrary power, robbed of his constitution and his hopes; the star-spangled banner of America has never been unfurled upon the continent of Europe to support the declining cause of a despot, or to fight the battles of freedom. Deeply have we sympathized with struggling liberty, and deeply have we regretted that the iron hand of despotism should have prevailed at last. But it has not prevailed. No: an awful storm is ready to burst amidst the portentous silence of the present calm. That torrent, which has been impeded in its progress, gains new force each day, and will, ere long, sweep before it every impediment; involving in one common ruin, the thrones of despots and of kings, a haughty nobility, and pampered priesthood.

Peace is the true policy of our country. Who is it that is ignorant of the horrors of war? Who is it that does not know the danger of wars to free governments? Let France teach them: unhappy France! She stands an everlasting monument to guard republics against their greatest danger. But for her eternal wars she had now been a great and free nation, in spite of the ignorance and the vice of her citizens, which had been the consequence of the long sway of despotism. Her virtuous and patriotic generals, and the soldiers who fought as inspired by liberty, all perished in a few years, and in their place succeeded generals, whom interest, not love of country swayed, and a depraved and mercenary soldiery; while her mighty armies had given the military so vast a preponderancy over the civil power, that a military despotism was easily substituted in place of a distracted civil government. Let Rome pursue the policy of war; and let her eternal tumults, let the massacres of Sylla and Marius, let the history of the pretorian guards, let the

reign of Caligula, and other tyrants, prove its blessings. Let England pursue the policy of war; and let her people, weighed down by an intolerable load of debt, let their liberties diminished, their happiness disregarded, proclaim its blessings. Ours is the policy of peace. Every year of peace adds new strength, new resources, to our nation; favouring the increase of population, and giving opportunity to clear our boundless forests, and cultivate our desert prairies. We have, indeed, had our wars; but they have been wars of defence. We boast our illustrious generals, and our feats of arms; but the glory of our generals has been acquired in protecting their homes, and their firesides. Our victories have been gained over an invading foe. We boast our WASHINGTON, who achieved the liberties of his country; we boast our JACKSON, who, on the 8th of January, 1814, a day fatal to many of Britain's sons, taught a proud invader that the military virtues of our fathers had been inherited by their children.—But we are not to imagine, fellow citizens, that wars are never to be entered into but for defence. Are not nations individual members of a great natural society, and bound as individuals, in a civil society, to assist each other in distress; to listen to the voice of humanity, when it can be done compatibly with safety? Will any blame the brave Sobieski, for saving Austria from the Turkish dominion? Will any blame France for assisting America in her revolutionary contest, when, exhausted by a protracted struggle, her resources gone with the credit of her paper currency, she was about to become the unresisting victim to tyrannic oppression? Would any have blamed America, if she had rendered actual assistance to the unhappy Greeks? There are those whose countenances were suffused with the honest blush of shame, when the councils of their nation had refused, not so much actual assistance, as a simple expression of sympathy, with an unhappy people, struggling against a barbarous oppressor, for both liberty and life! Have we read the history of our fathers, and is the immortal bard of antiquity right, when he says—

“Non ignara mali, miseris succurrere disco?”

Youth is the season for generous emotions; and if now, in the infancy of our government, we can regard the unhappy fate of Scio, without one compassionate emotion, what is to be our character when we shall have become more hackneyed in the ways of nations? “But Greece comprehends a part of the independent empire of Turkey.” So did America constitute a part of the empire of Britain; and yet we received assistance from France, at a time when our prospect of ultimate success was less bright than that of Greece. “But the Greeks are slaves, and bear a relation to the Mussulmans somewhat correspondent to that of the black to the white population of our country.” If they are slaves, and the slaves of oppression, they have been, they are not subjects, but enemies. Fellow citizens, I speak the language of the Scythians to Alexander, but the sentiments of Vattel, when I say: there is never any friendship between the master and the slave. In the midst of peace the rights of war still subsist. I shudder while I speak. How long shall this dark, this detestable stain in our national character, be

permitted to remain? Can our state legislatures, can our national legislature, do nothing to remove it? Have we forgot that the same voice that spoke us into existence as a nation, proclaimed the eternal truth, that all mankind are equal;—that, whether he be white, as the European; copper coloured, as the Indian, or black, as the African; man has still the same unalienable rights of life, liberty, and the pursuit of happiness. Does interest close our ears to the voice of justice and humanity; and shall we for ever exhibit the spectacle of a people boasting of liberty and man's rights, with a whip brandished over their affrighted slaves? Will the time never come, when an American may say, with the proud exultation of an Englishman: No slave can tread the soil of my native country; it is holy, and has been consecrated by the genius of universal freedom.

Our political institutions differ from all the nations of ancient and modern times; but the human mind is still the same. Man ever has pursued, and ever will pursue happiness, either in the acquisition of fortune, in the gratification of his passions, in pomp and luxury, or in distinction as a gallant warrior, a profound statesman, or a useful citizen; or in pre-eminence in wisdom, or knowledge, or virtue. According as the one or the other of these objects shall be the predominant pursuit among the people of a nation, so will be its national character. With a free people, whatever be the desired object, the generous emulation which republican institutions create, prompts to such an ardour of pursuit as will allow no mediocrity of character. This is a momentous period in the history of our country. She is yet in her infancy; her character is not yet formed; the nations of the earth lay before us, and it remains for us to determine which we shall imitate. Shall we pursue the acquisition of wealth by commerce, as did Carthage; or glory in war, as did Rome? Shall we, like the Netherlands, lose our liberties in the pursuit of wealth? Or shall we, like Switzerland, without attempting conquests, or engaging in any but defensive wars, preserve our liberties by training our soldiers to the art of war in the armies of other nations?

There are many excellencies and defects in the American's character. There is an elasticity which will ensure him eminence in any thing he shall undertake. There is the enthusiastic ardour of the Frenchman, combined with the stubborn perseverance of the Englishman. But his are restless energies. His powers require active employment; and, whatever he engages in, he pursues to extremity. Let his attention be called to war, and, ere long, there would stand arrayed, not on this continent alone, but in the hearts of the mightiest empires of Europe, armies such as Rome never equalled, for valour and discipline. Let wealth be the object of his pursuit, and his activity and enterprise would render the world tributary; our riches would be greater than those of Carthage; our depravity would be equal to our wealth; and, as vice can only be restrained by fear, a despotism would be built upon the ruins of our republic. If there be at present in our country any object of general pursuit, or general desire, it is gain. "A mistaken avarice," says a distinguished French philosopher, "now deprives the American of that illustrious renown which renders the individual as respectable as the nation." Our perfect security leads us to forget

the source from whence it flows. The ardent patriotism which slumbers in our bosoms, and which would prompt to a contempt of every personal advantage for the good of our country, is not awakened by a sense of common danger, and of common cause with her. Assembled Greece no longer applauds the illustrious historian; the crowded theatre no longer rises to the immortal poet; fame no longer inscribes, in her everlasting scroll, the names of Socrates and Aristides; the world no longer admires Fabricius and Cincinnatus. What shall we do? The vast void in our minds must be filled. Our restless energies must be employed.—Wealth affords the means for gratifying our passions. It commands respect, and wealth has become the object of our pursuit.

Fellow-citizens, ours is a great responsibility. We stand upon a lofty eminence. The eyes of an anxious world are fixed upon us. We are to exhibit the effects of republican institutions; the influence of freedom upon the human mind and character. Shall we exhibit liberty as rendering man base, avaricious, and artful; not wise, virtuous, and noble? As producing a nation of lying merchants, not of heroes and sages? If we pursue gain, ours will be the character of perfidious Carthage, weeping for her money; not of magnanimous Rome, contemplating, with calm sternness, the conqueror of Cannæ at her gates. Let us not belie the opinion of philosophers, that freedom contributes to ennoble the mind. Let us not be a barren tree upon a fruitful land. Our active powers want employment. Let us still further meliorate the condition of the unhappy aboriginal Americans. Let us restore the wretched African to the land of his fathers. Let us bind together the various independent States, which constitute our Union, by magnificent roads and canals. Let science be an object of our pursuit. We may enlarge the bounds of useful knowledge, and acquire the glory which Greece acquired, through her never-dying poets, historians, and philosophers. Let us pursue virtue, and pre-eminence in usefulness to our fellow-citizens and to the world at large. Vice and ignorance are the pillars which support the thrones of despots; virtue and knowledge are at once the parents and the guardians of liberty and happiness.

LAWS

OF THE

COLUMBIAN COLLEGE

IN THE

DISTRICT OF COLUMBIA.

WASHINGTON CITY :
PRINTED AT THE COLUMBIAN OFFICE,
NORTH E STREET.

.....

1824.

These Laws shall be read to the students, and subscribed by them, after evening prayers, the first day of each term.

At the close of each term a circular shall be sent to the parent or guardian of each student, exhibiting a general view of his expenses, deportment, and proficiency.

At a meeting of the Board of Trustees of the Columbian College in the District of Columbia, on the 13th of January, 1824, the following code of Laws for the internal government of the College, was passed unanimously.

O. B. BROWN, *President*

ENOCH REYNOLDS, *Secretary.*

COLUMBIAN COLLEGE.

THE Trustees of the Columbian College in the District of Columbia, deeply sensible of the great importance of the charge resting on them, in relation to the welfare of the students of this rising Institution, have been solicitous to frame such a system of regulations, as should at once approve themselves to the understandings of the pupils, accelerate the progress of their education, improve and protect their morals, and, at the same time, impart confidence and satisfaction to their parents, guardians, and friends. These regulations, it is expected, the students, having deliberately assented and subscribed to them, will sacredly observe; and that the Faculty, in giving them entire effect, will be supported by the judicious patron as well as by the Trustees.

The College, in relation to the worship of God, recognises no sectarian principle. Although religious devotions are statedly observed in the chapel every Sabbath, at the request of any parent or guardian, the students have liberty to attend sanctuary privileges wherever it may be approved. The Trustees, however, earnestly recommend, that where immediate connexions cannot be found, the pupils, in such cases, be placed, in the intervals of divine service, under the particular care of some experienced acquaintance. Without this, they fear that the day, sacred to religious purposes, may be transformed into a season of folly and crime. Too strong a barrier cannot be thrown around the youth to protect him from harm, when not under the immediate observance of the President, Professors, or Tutors.

It is, also, anxiously recommended, that visits to the City be requested as rarely as possible, being, when frequent, obviously unfavourable to those habits of studiousness, sobriety, and good order, which form the surest presage of future eminence. In this connexion, too, the Trustees cannot abstain from expressing their strong and deep conviction of the impropriety of much pocket money being allowed to students. Their confessed object is not to spend money, but to obtain a substantial and valuable education; and too great latitude in this respect, it is deliberately believed, does more injury to Colleges and to the morals of students, than all other causes. The Trustees beseech parents and guardians to take this matter into most serious consideration, and not to place in the hands of the students, the means, and the induce-

ment, to inflict the greatest injury upon themselves and upon the Institution.

They wish it to be distinctly understood, that all the proper College charges, exclusive of clothing, books, pocket money, and vacations, but including tuition, library, board, fuel, light, bed and bedding, room rent, steward's salary, servants, shoe blacking, &c. do not ordinarily exceed *two hundred dollars* a year. *Ten dollars* a year would, in their opinion, be quite as much as ought, in any case, to be allowed for pocket money. They wish it also to be understood, that, while from their own habits and sentiments of freedom, the Trustees desire not to subject the students to the necessity of consulting some officer of the College for every the smallest item of expenditure, yet if parents and guardians give too much indulgence in this respect, they will find themselves compelled to adopt such rules as shall constitute an effectual remedy.

The Trustees need not add to the pledges they have already given, and the powerful motives with which they have, heretofore, found themselves animated, to spare no possible exertions to raise the Columbian College to a rank amongst the most prosperous and the most useful, in this or any other nation.

L A W S, &c.

CHAPTER I.

Officers of the College.

1st. The President, Professors, and Tutors, shall constitute the *Faculty of the College*.

2d. It shall be their duty to execute the laws of the College ; to reprove, or otherwise punish, such offences as may arise under them, or any misdemeanors which may not in these laws be specifically recognised ; at the same time maintaining that kind of government which shall be wholly moral and paternal.

3d. The exemplary discharge of social and religious duties is required of them.

4th. They shall determine the times and number of recitations.

5th. They shall appoint a clerk from among themselves, who shall record their proceedings.

6th. The Faculty shall assign to the students their several rooms, and inform the steward of the same, at the opening of each term, on the arrival of any student, whenever they shall change the room of any student, when any student shall be dismissed, and when any student shall have leave of absence for more than a week, that in all cases proper entries may be made in the steward's books.

7th. Any member of the Faculty may enter the room of any student, at pleasure, and some member of the Faculty shall visit the room of each student, at least once a day in study hours, and as much oftener as shall be deemed expedient.

8th. Whenever a student shall be suspended from the College, it shall be the duty of the Faculty to communicate the case in writing to the President of the Board of Trustees, within three days after the same shall have been decided by the Faculty, with a statement of the nature and evidence of the offence.

9th. The Faculty shall always be considered responsible to the Board of Trustees for their proceedings.

CHAPTER II.

President of the College.

1st. The general superintendence of the government and reputation of the College is committed to the President.

2d. He shall provide that morning and evening worship be maintained in the College.

3d. It is his right at all times to attend the recitation of any of the classes.

4th. He shall personally superintend such branches of instruction, as, in his judgment, the welfare of the institution shall require, or as shall be assigned him by the Trustees.

5th. He shall preside at the meetings of the Faculty, at Examinations and Commencements, and shall confer the Degrees.

6th. He shall have authority, whenever he shall judge it expedient, to call a meeting of the Faculty, in whose determinations his concurrence shall be necessary; and, in cases of exemplary discipline, he shall administer their decisions.

7th. When the President shall be absent, any two members of the Faculty shall have power to call a meeting, at which meeting the chair shall be filled by a Professor, at the discretion of the members present.

8th. Whenever, in the death, absence, or resignation of the President, it shall be deemed necessary for the interest of the Institution that his duties and prerogatives be exercised by another member of the Faculty, they shall devolve, pro tempore, upon such Professor as the Board of Trustees, or their Superintending Committee, shall appoint for that purpose.

CHAPTER III.

Professors.

1st. It shall be the duty of every Professor to conduct the exercises of the students in those departments of learning which shall be embraced in his professorship.

2d. In case of the sickness or absence of any member of the Faculty, the members remaining shall supply the temporary deficiency.

CHAPTER IV.

Tutors.

1st. It shall be the duty of the Tutors, except in any special case when the Trustees or their Superintending Committee shall otherwise direct, to reside in the College—to attend the tables of the students, and ask a blessing, or call upon such as they may think proper, so to do—to require students to sit at table in such order as the Faculty or Tutors may direct—and any one of the Faculty shall send from the table any student who shall behave in any respect improperly.

2d. They shall require a strict decorum in the College buildings, shall frequently visit the rooms of the students, and present to the Faculty all cases of insubordination, delinquency, or breach of the laws.

3d. It shall be their duty to instruct such classes, and to hear such recitations, as the President and Professors shall direct.

CHAPTER V.

Students.

SECTION I.

Admission into College.

1st. Candidates for admission into the College, shall be examined by the President, or by two or more of the Faculty, under his direction, which examination shall be attended to uniformly the day after Commencement, and the day preceding the beginning of the ensuing term, and at such other times as the President or Faculty shall direct: any member of the Faculty may attend such examination.

2d. The requisites for admission shall be—an acquaintance with English Grammar, vulgar Arithmetic, some judicious compendium of Geography, an ability to make Latin correctly, and to translate with facility Cæsar's Commentaries, the works of Virgil, Sallust, the Select Orations of Cicero, the New Testament in Greek, and Græca Minora; and for an advanced standing, the studies of the class up to the time of admittance. No applicant, however, shall be admitted without satisfactory credentials of a good moral character; nor from any other College, without a certificate of having left it without just cause for censure.

3d. Immediately after his admission, each student shall apply to the Treasurer for a copy of the College Laws, (for which he

shall pay twenty-five cents,) which he is bound sacredly to observe, under the penalty of private admonition, public admonition, suspension, or expulsion, as the nature and aggravation of offences may require; and ignorance of the Law shall never be admitted as an excuse for any violation of these Rules. No student shall be admitted to the recitations of the College, until he shall have publicly subscribed, immediately after morning or evening prayers, the following declaration, to be recorded in a book to be kept by the Faculty for that purpose:

"We, whose names are underwritten, being admitted as students in the Columbian College in the District of Columbia, have read with care and attention the Laws of said College, and do hereby solemnly promise to obey them. This declaration we make on our faith and honour."

This public assent to the Laws shall be renewed at the beginning of each term.

4th. Each student, immediately after his admission into the College, shall report himself to the steward, that his name may be entered on the steward's book; and, while he continues a member of College, shall do the same at the beginning of each term, and on his return after any absence of more than a week; nor shall he be allowed to attend recitation or lecture, without a note from the steward, certifying that he has thus reported himself.

5th. Each student, on his admission into College, shall pay ten dollars for entrance, and, at the beginning of each Collegiate term, the tuition charge for the term, viz.: thirty dollars for the first, and twenty dollars for the second, each year; also, if he board in College, fifteen dollars for the first term, and ten dollars for the second, in advance for boarding. All other charges, viz.: two dollars for the first, and one dollar for the second term, for the use of the Library; nine dollars the first, and five dollars the second, for rent of the room and furniture; five dollars the first, and three dollars the second, for bed and bedding; four dollars the first, and three dollars the second, for the steward's salary; three dollars the first, and two dollars the second, for servants; two dollars the first, and one dollar the second, for the cleaning and blacking of boots and shoes; thirty-seven and a half cents a dozen for washing. The boarding, fuel, and lamps, to be estimated from the bill of cost; average of damages, private damages, whatever the amount, to be paid at the close of each term; nor shall any student be admitted to recitation or lecture, without a note from the Treasurer, certifying that any preceding dues, and all requisite advances, are satisfied.

6th. The students, on leaving their rooms at the close of each term, and whenever absent from any room more than two days, and those having charge of the keys of the Society rooms, shall deliver the keys of the rooms, respectively, to the steward. In any instance of neglecting to do this, the student or students chargeable with such neglect, shall pay the value of the lock and key of the room in question.

SECTION II.

Religious and Moral Department.

1st. It shall be the duty of every student, boarding in the College, and all others when at the College, to attend punctually and respectfully at the appointed hours, the exercises of morning and evening prayers, and all other religious services directed by the President or Faculty. It shall likewise be their sacred and indispensable duty to attend the public worship of God every Lord's-day in the College Hall, or in such congregation, and at such times, as the President and Faculty may approve: *Provided*, that students in the full communion of any particular Christian church, on presenting certificates of the same, shall have standing liberty from the Faculty, to attend the stated worship of God in such church on Lord's-day; and *provided further*, that standing liberty shall be given to any student to attend stated worship on Lord's-days, at any one particular Christian church, when the request of the parent or guardian of such student, expressed in writing, shall be presented to the Faculty for such leave to be granted; but in no case shall this standing permission extend to meetings after sun-setting; and if any student shall practise any fraud or deception, to obtain such liberty as is contemplated in either of the provisions of this article, or shall violate that liberty by neglecting to attend such place of worship, or by visiting other places without express permission from the President or Faculty, or by any indecorum whatever, he shall be deemed guilty of a misdemeanor, for which he shall be liable to be deprived of every such liberty in future, in addition to any other punishment which such misdemeanor may incur.

2d. The Faculty shall take such measures as they may deem most convenient and effectual, to ascertain all absentees from any of the Colleges exercises, either in the week or on Lord's-days, and particularly shall cause a roll to be regularly kept, and called uniformly before morning and evening prayers, and before or at the close of the religious services of the Sabbath in the chapel; as often as they shall deem it expedient; and the absentees shall be reported to the Faculty, at least once in every week, and to the Trustees, or their Superintending Committee, as often as required: but in no case shall voluntary neglect be suffered to pass with impunity.

3d. A *Merit Book* shall be kept by the Faculty, in which a record of the conduct of the students shall be preserved, their presence or absence from any of the prescribed exercises—their excuses for absences, and whether satisfactory or otherwise—particular instances of impropriety noted—and damages, when the individual to whom imputable is known—and whatever may contribute to show the real character of each student; which book

shall be laid before the Trustees, or their Superintending Committee, whenever requested.

4th. It shall be the duty of the students to "*Remember the Sabbath day, to keep it holy*:" on which day, except in the cases referred to in the first article of this section, they shall not go beyond the College premises, without previous permission from a member of the Faculty; nor shall any instrument of music be used in the College, or on the premises, the said day; and every departure from this rule shall be punished with severe reprehension.

5th. Every student is required to treat the officers of the College, his fellow students, and all other persons, with respect; and a violation of the requisitions of this article shall be punished according to the aggravation of the offence.

6th. Whenever it shall be the pleasure of a member of the Faculty to enter the room of a student, it shall be the duty of such student to throw open his door without a moment's delay, and receive him respectfully.

7th. It is the duty of every student to maintain an honourable and gentlemanly deportment in all respects.

8th. If any student shall associate with vicious company, or a person suspended or expelled from the College; or shall play at dice, cards, billiards, backgammon, or any such games, or shall be guilty of contention, falsehood, intemperance, injustice, profaneness, immodesty, uncleanness, or any species of immorality, he shall be punished according to the aggravation of the offence.

9th. No student shall throw a stone, or any thing else, within one hundred yards of any building upon the College premises, under pain of severe reprehension.

10th. No student shall keep a servant, nor shall he keep fire arms, or any deadly weapon whatever. He shall bring no gun-powder upon the College premises; nor shall horses or dogs be kept by students for their private use or pleasure.

11th. No student, without permission, shall be absent from his room after nine o'clock at night, from the first of October to the first of March; nor after ten o'clock at night during the remainder of the year, at which hour the doors shall be closed. He shall not remove from the room which shall have been assigned him, or lodge in any other room, without becoming liable to the severest reprehension. In case of vexatious deportment towards his room mate, or any other adequate cause, a student shall be subject to the forfeiture of the room he may occupy; and be removed to such other as the Faculty may assign.

12th. Every student shall pay strict attention to cleanliness in his person, in his room, and in relation to every part of the College buildings. He is prohibited from spitting on the floor, and from driving nails in any part of the edifice. He shall wash himself, clean his shoes, or have them cleaned, only in the apartment appropriated for that purpose; nor shall he throw from any window, water, or any thing else whatever.

13th. Damages done to a room, furniture, or to any part of the buildings or premises, shall be repaired, whatever the expense may be, by entirely renewing the damaged part, when practicable, or if that shall be impracticable, then by making the damaged part as good and comely as when new, and charged to the person to whom it is fairly assignable ; or if done to a room, and the person be not known, it shall be charged on all the persons occupying that room, unless it shall appear that the damage was not occasioned by fault or carelessness. Damages done on any of the premises, when the authors are unknown, shall be assessed on the students, at the discretion of the Superintending Committee, having due regard to the records of the *Merit Book*.

14th. If any student shall cut the railings, window boards, or any other part of the College edifice, furniture, out-buildings, palings, fences, or trees, or otherwise designedly deface or injure the same ; or shall designedly remove or break any glass ; or shall make any marks, or write any letter or word on any part of the edifice, furniture, out-buildings, palings, fences, or trees, with pencil, chalk, coal, or in any other way, he shall, for the first offence, be publicly admonished, and for the second, suspended till a decision of the Trustees shall be had, but for the third offence he shall be certainly expelled.

15th. No student shall at any time smoke a pipe or cigar, in any of the halls or public rooms of the College, nor in any bed chamber, nor in or near any of the out-buildings on the College premises ; nor shall any student keep any ardent spirits, or intoxicating liquors of any kind, except when prescribed by his attending physician for medicine.

16th. A person expelled or suspended from the College, shall not be suffered to enter upon the College premises without express permission from the President or the Faculty ; nor shall it be lawful for any student to associate with him.

17th. Every student shall maintain a sacred respect for the property of persons living adjacent to the College. He shall not enter upon their ground, nor do any injury to their possessions, on any pretext whatever, under pain of severe punishment, independently of his subjecting himself to the penalty of the laws of the country.

18th. Students, when required, shall give evidence in cases of violation of the laws of the College. Every refusal to do this, and every kind of persecution or manifestation of ill will from others, in consequence of a student's compliance with this requisition, shall alike be deemed a contempt of the Faculty, and shall be punished accordingly.

19th. If any student be concerned in any combination to resist the laws of the College, or to disturb its order, he shall be signally punished.

20th. No student shall be permitted to enter any apartment appropriated to the steward, without his permission, under any pretext whatever ; and any attempt to do so, shall be deemed an offence worthy of reprehension.

21st. No student shall enter the room of another student at any time without his permission.

22d. Any member of the Faculty shall have power at all times to order students to go to their own rooms ; and it shall be the duty of every student, in such case, to obey the order without delay.

23d. No by-meal shall be required from the steward, except when sickness shall render special attentions proper ; nor shall any provisions be carried to the room of any student from the steward's department, except in case of sickness, requiring medical advice.

24th. No Clubs or Societies shall be formed in the College, for any purposes whatever, unless a statement of the design of such associations, with the rules by which they are desirous of being governed, and their hours of meeting, be previously submitted to the Faculty, and receive their approbation ; and such associations shall at all times be subject to the directions of the Faculty.

25th. During term time, no student shall visit the City or any neighbouring town, nor go more than two miles from the College, nor enter any tavern or public house in the county of Washington, without permission from a member of the Faculty ; nor shall any student be absent more than two days together without permission from the President or Faculty ; and in all cases of unlawful absence, the Faculty shall have power to send their order for a student to return ; and in case of disregard of such order, or unnecessary delay in obeying it, he shall be suspended till a decision of the Trustees shall be had ; but no deduction shall be made for board, or any other College charge, on account of absence in term time, except in special cases, in which such deduction shall be ordered by the Superintending Committee.

26th. In addition to all other pains and penalties, any student shall be liable to be fined, viz. : for absence from the College without permission, and not excused, not exceeding twenty-five cents a day—for absence from any College exercise without permission, and not excused, and for tardiness, not exceeding ten cents—for neglecting to return any book to the library at the proper time, not exceeding ten cents a day—for injuring a book, or any thing else, at the discretion of the Superintending Committee.

27th. No student shall, during term time, place himself under the instruction of any person not belonging to the Faculty, without express permission from the President or Faculty.

28th. Any student shall have an honourable dismissal, if his lawful parent or guardian request it : *Provided* his College bills are fully discharged, and his deportment during his connexion with the Institution has been correct.

CHAPTER VII.

The Library.

1st. A regular catalogue of the books belonging to this Institution shall be kept, with a record of the donors' names, as far as they can be ascertained, and the fair value of each book annexed.

2d. Every student shall pay two dollars the first, and one dollar the second term, and shall be at liberty to take out books.

3d. The Faculty of the College shall at all times have the use of the Library, which shall be extended also to other officers of the College, and members of the Board of Trustees, subject to such regulations as the Superintending Committee shall adopt. The use of the Library shall be subject to such other modifications and restrictions, as the Faculty shall from time to time think proper, and the Superintending Committee approve.

4th. It shall be the duty of the Librarian to attend at such stated times as shall be proposed by the Faculty and approved by the Superintending Committee, and preserve a regular account of the books which may be taken or returned.

5th. No student shall be at liberty to remove any book without the express permission of the Librarian, or some officer of the College acting as his substitute; nor, when taken, shall he lend it to another, or remove it from the premises of the College, without permission, under a penalty of *one dollar for each offence*, and payment of all damage that may arise.

6th. It shall be the duty of each student, to take special care of every book that he may take out of the Library, and he shall always be charged for any injury it may receive while in his possession.

7th. No student shall be permitted to take out more than two volumes at a time.

8th. Folios may be retained four weeks, quartos three, octavos two, and all other volumes only one week; but they may at any time be renewed on the record of the Librarian, provided no other student has applied for the same.

9th. No student shall enter the Library, except by permission; and every student shall retire orderly whenever the Librarian shall give direction. No student shall take down or put up a book without permission of the Librarian.

10th. All books, without exception, shall be returned to the Library, one week before each vacation, and the Librarian, six days before each vacation, shall report to the Superintending Committee, all books remaining out, and to whom loaned.

CHAPTER VI.

Commencements and Conferring Degrees.

1st. No degree, whether literary or honorary, shall ever be granted, except by a mandamus from the Trustees of the College.

2d. To qualify for the degree of Bachelor in the Arts, every student shall have spent four years at this College, except in cases where students may have removed from other Colleges, or have entered on such advanced standing in this, as the Faculty, on examination, shall have judged proper. The candidates for this degree shall undergo a careful examination in the studies they shall have gone through. On receiving his diploma, each shall pay the sum of six dollars.

3d. It shall be the duty of each student to perform the part or parts which the President or the Faculty may appoint in the Commencement exercises. He shall make out a fair copy of his performance before the day of public exhibition, and subject it to the examination of the President before delivery; and he shall be at liberty to introduce nothing which he shall have been instructed to expunge, or that shall not have been previously submitted. It shall also be the duty of every student to attend in the public procession. The violation of any of these regulations shall render a candidate liable to lose his degree that year.

4th. No student shall be admitted to the honours of the College, until all his accounts shall have been settled.

5th. Every Bachelor of Arts, in three years after taking his first degree, shall be entitled to the degree of Master of Arts; provided he furnish the Trustees with satisfactory testimonials of the purity of his moral character, and of a proper advancement in the arts, or in either of the learned professions.

6th. Such persons as the Trustees shall approve, may be admitted, *ad eundem*; and all such honorary degrees shall be conferred in the arts, divinity, medicine, or law, as they shall consider advisable, and shall direct.

7th. Every diploma shall be signed by the President and Professors of the College, and also by the President, Secretary, and such members of the Board of Trustees as shall be found convenient.

8th. The Commencement shall be held on the third Wednesday in December, annually. Candidates for the second degree in the Arts, are required to apply the week preceding.

CHAPTER VII.

The Library.

1st. A regular catalogue of the books belonging to this Institution shall be kept, with a record of the donors' names, as far as they can be ascertained, and the fair value of each book annexed.

2d. Every student shall pay two dollars the first, and one dollar the second term, and shall be at liberty to take out books.

3d. The Faculty of the College shall at all times have the use of the Library, which shall be extended also to other officers of the College, and members of the Board of Trustees, subject to such regulations as the Superintending Committee shall adopt. The use of the Library shall be subject to such other modifications and restrictions, as the Faculty shall from time to time think proper, and the Superintending Committee approve.

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10th. All books, without exception, shall be returned to the Library, one week before each vacation, and the Librarian, six days before each vacation, shall report to the Superintending Committee, all books remaining out, and to whom loaned.

CHAPTER VIII.

Vacations and Absence from the College.

1st. There shall be two vacations annually ; the first from the second Wednesday in July until the second Wednesday in September; the second, from the third Wednesday in December to the second Wednesday in January.

2d. Any student remaining absent from the College after the laws of the Institution require his return, and being unable to furnish a satisfactory apology, shall be subject to reproof or degradation, as the Faculty shall judge proper.

3d. Every student shall be responsible for his moral deportment during vacations, in the same manner as during term time.

CHAPTER IX.

Steward.

1st. There shall be a steward, who shall reside in the College buildings, and superintend the general provisions and accommodations of the students, and such other concerns relating to the College buildings and premises, as the Trustees or their Superintending Committee, shall direct.

2d. At or before the close of each term, he shall make out a statement of the expenses incurred for board, attendance, &c. and submit the same to the Trustees or their Committee, for assessment among the students, and shall adjust the account of every student under their direction.

3d. All persons employed as servants in the College, shall be under his direction ; and it shall be his duty to see that every thing is executed in relation to the accommodation of students, that shall be required by the laws, or directed by the Trustees or their Superintending Committee, to whom he is responsible for his conduct.

4th. He shall frequently visit all the rooms and apartments of the College, to guard against any injury or danger to the premises, to report to the Superintending Committee any damages which he may discover to have been done ; and he shall use his utmost exertions at all times to preserve every part of the buildings, premises, and other property, in the best condition possible.

COLUMBIAN COLLEGE.

EXHIBITION

On Tuesday, July 13, 1824.

ORIGINAL COMPOSITIONS.

ORDER OF EXERCISES.

Music.

PRAYER.

SOPHOMORES.

1. La Fayette,

By Zaccheus C. Lee.

2. Progress of Knowledge,

By Thomas Harney.

3. Colonization Society,

By Robert Ryland.

4. Influence of the Republican Institutions
of America on other Nations: in Latin,

By John Boulware.

Music.

JUNIORS.

5. Patriotism,

By Joseph Borrow.

6. Ancient Republics and our own contrasted,

By Ambrose L. White.

7. Which contribute more to the development of the Resources of a Nation, Peace or War? A Dispute,

*By William Collins,
John Brewer.*

Music.

JUNIORS.

8. Modern Greece : A Poem,

By James Jones.

9. American and Grecian Character : In Greek,

By John A. Bulfinch.

SENIOR.

10. Mary, Queen of Scotts,

By Alexander Ewell.

Music.

IN SENATE OF THE UNITED STATES,

APRIL 19, 1824.

Mr. BARBOUR, from the Committee on the District of Columbia, to whom was referred the memorial of the Trustees of the Columbian College,

REPORTED: '

That they have given to this subject the consideration which its importance claimed. The object of the memorial is to obtain pecuniary aid, to a small amount, to the Columbian College, in this District, whose prosperity, in an essential degree, depends on the success of the application. The utility of a central literary establishment has been so often presented to Congress, by the long list of illustrious worthies who have filled the Presidential chair, that the committee are relieved from the necessity of adding any remarks of their own on this topic. They content themselves by referring to the following extracts from communications made in a series of years by successive Presidents to Congress. President Washington, in his message of December, 1796, in reference to such an establishment, uses the following remark: "Among the motives to such an institution the assimilation of the principles, opinions, and manners, of our countrymen by the common education of a portion of our youth from every quarter, well deserves attention. The more homogeneous our citizens can be made in these particulars, the greater will be our prospect of permanent union."

President Madison, in his message of December, 1810, on this subject, uses the following language: "Whilst it is universally admitted that a well instructed people alone can be a permanently free people; and whilst it is evident that the means of diffusing and improving useful knowledge, form so small a portion of the expenditures for national purposes, I cannot presume it to be unreasonable to invite your attention to the advantages of superadding to the means of education, provided by the several states, a seminary of learning, instituted by the national Legislature, within the limits of their exclusive jurisdiction, the expense of which might be defrayed, or re-imbursed out of the vacant grounds which have accrued to the nation within those limits." "Such an institution, though local in its legal character, would be universal in its beneficial effects. By enlightening the opin-

ions; by expanding the patriotism; and by assimilating the principles, the sentiments, and the manners of those who might resort to this temple of science, to be re-distributed, in due time, through every part of the community; sources of jealousy and prejudice would be diminished, the features of national character would be multiplied, and greater extent given to social harmony. But, above all, a well constituted seminary, in the centre of the nation, is recommended by the consideration, that the additional instruction emanating from it would contribute not less to strengthen the foundations, than to adorn the structure of our free and happy system of government."

These recommendations, from causes whose enumeration is now unnecessary, if, indeed, it were practicable, failed in their effect. At length a few enterprising and patriotic individuals attempted to achieve, by voluntary donations, that which it had been supposed could be effected only by the power of Congress.

Their efforts were crowned with distinguished success. One individual in particular (and it is but an act of justice he should be named) the Rev. Luther Rice, with an unwearied industry and an unyielding perseverance which prompted him to traverse every part of the Union in pursuit of aid to this beneficent object, contributed principally to that success.

The funds thus acquired were faithfully and judiciously applied to the object. An advantageous site was procured and suitable buildings erected for the accommodation of 100 students. Application was made to Congress for an act of incorporation, which passed, February 9, 1821. This, however, was all the aid which Congress dispensed. The accompanying document shows that there have been expended on this institution \$ 80,000, \$ 50,000 only have been procured; and, as a consequence, the institution is embarrassed with a debt to the amount of \$ 30,000. By reference to the same document, it appears that, although the college commenced its operation so late as January, 1822, it has already 93 students, under the direction of a faculty highly respectable for its literary attainments.

The embarrassments, resulting from the debt, present considerable difficulties, and threaten, if not entire ruin, greatly to retard its successful progress.

Under these circumstances, the individuals who have thus generously devoted themselves to the promotion of this establishment, and who have disinterestedly pledged their independence upon the success of the college, present themselves to Congress, with a view to obtain their protection by a small pecuniary grant. Congress being the only legislative body they can address, as they are denied by their locality, all aid from any particular state.

The committee, in reviewing the peculiar circumstances which characterize the origin of this establishment, its progress, and the great benefits it promises to society, are of opinion that the application is reasonable. It cannot be doubted, had such an establishment grown up, under similar circumstances, in either of the states, it would receive the helping hand of its Legislature. Congress stands

in the same relation to this establishment, from its exclusive power of legislation within the District. It may be objected, however, that the right of Congress to appropriate the funds of the nation to a purpose in part local, however national its effects, is questionable. The committee intentionally forbear to discuss this question, as upon it a difference of opinion is believed to exist, and as its decision is not necessary to the successful result of the proposed measure.

In the extract from the message of President Madison, Congress is referred to a fund from which pecuniary aid may be derived, free from all objections, the public property within the District. This property was granted by the original proprietors, on the condition that its avails should be appropriated to the improvement of the city. It appears, by reference to a report prepared on this subject, that with sales already effected, and a reasonable estimate on the remainder, the amount of this property is equal to \$2,571,016; of this there has been expended on the public buildings \$1,214,292, leaving a balance in favor of the District of \$1,356,724; from this estimate is excluded the expenses of rebuilding, which cannot, with justice, be charged to this fund, as thereby a national misfortune would be made to fall exclusively on the people of Washington, instead of the nation at large. If from this last sum be deducted what has been expended on the central building, and on all other public improvements in the city, equal to \$1,025,916, there would still be a balance in favor of the District of \$330,808. In addition to the high authority already alluded to, the committee beg leave to refer to the course uniformly adopted in all the territories. By reference to the various acts of Congress, it will seem that a large portion of the public lands has there been set apart for the purposes of education. Without a specification they content themselves by saying that $\frac{1}{36}$ th part of the whole land of the United States has been appropriated to this purpose. The committee, therefore, beg leave to report a bill dispensing aid, to a limited extent, to the Columbian College. They have been induced to grant the debts referred to in the bill, for two reasons. The one that they are within the District; and the other, that the larger debt, from the questionable condition of the debtors, will be difficult to collect. Its collection, or arrangement, may, nevertheless, be made available to some extent, when transferred to the trustees of the college. The debt from the estate of Mr. Lee, is for property sold within the District.

